THE PACIFIC

VOL. LXIII SAN FRANCISCO AND BERKELEY, CAL. JUNE 11, 1913

Pac Theo Sem Reading Room

PACIFIC Theological Semi

THE MOUNTAIN TOP.

I stand on high, close to the sky
Kissed by unsullied lips of light;
Fanned by soft airs,
That seem like prayers,
Floating to God through ether bright.

These emerald lands with love-clasped hands,
In smiling peace below outspread;
Around me rise
The amber skies,
A dome of glory o'er my head.

Wind-swept and bare, the fields of air
Give the weaned eagles room for play;
On mightier wing
My soul doth spring
To unseen summits far away.

—Charles Gordon Ames.

THE PACIFIC

Established 1851.

Representative of the Congregational Churches of the Pacific Coast. Subscription price, $1.50 a year.

Published weekly by the Publishing Co. of The Pacific, at 447 Minna Street, San Francisco.

(The editor and manger is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the Act of March 3, 1879.

W. W. Ferrier - - - - - - Editor

2716 Hillegass Ave., Berkeley

PUGILISTIC EVANGELISM.

It is announced that W. A. Sunday, the evangelist, is to make one of the principal addresses at the International Christian Endeavor convention in Los Angeles.

Very many people will learn this with regret. Our own judgment is, until Mr. Sunday changes his style of address —that he should not be invited to such a platform, nor solicited for evangelistic campaigns in which people who believe in refinement of speech are expected to unite.

Dr. Washington Gladden's arraignment of him in a recent number of The Congregationalist is thoroughly just and should carry universal conviction and condemnation.

In one of his sermons in Columbus Mr. Sunday said: 'The fatherhood of God and the brotherhood of man is the worst rot that was ever dug out of hell, and every minister who preaches it is a liar."

Rightly does Dr. Gladden say that he could not without forfeiting his self-respect have attended the meetings until those words had been withdrawn and humbly apologized for. No withdrawal was made, no apology was given. Day after day there were similar objectionable utterances. Suppose we grant it that the idea of the fatherhood of God and the brotherhood of man is untenable, who gave Mr. Sunday charter to declare it in such language as that? Surely not Jesus of Nazareth. Where in all the record of his life have we words or actions such as those of Mr. Sunday?

"There goes old Darwin, he's in hell sure!" said Sunday as with dramatic gesture he flung him into the pit. One evolutionist after another was thus consigned to the flames, each time a large part of the audience yelling in rapturous applause.

It is not surprising that Dr. Gladden should remark that the scene at a Spanish bull fight is less horible. A Methodist minister who watched this performance is reported as having said: "I would never have believed, if I had not seen it, that an audience of civilized Americans could show such a spirit."

One of the worst things about this travesty is that Mr. Sunday will not listen to remonstrance. Woe be to the man who ventures that!

The Rev. Dr. Wallace of the First Congregational Church of Toledo tried that after he had heard the sermon on the evolutionists. He spoke to him in private. The next day Mr. Sunday turned to Dr. Wallace on the public platform, shook his fist pugilistically in his face and yelled out: "Shtnd up there, you bastard evolutionist! Stand up with the athiests and the infidels and whorémongers and the adulterers, and go to hell!" And there was deep venom in his voice and manner, say they who heard it.

Naturally trained—or shall we call it untrained?—as he has been, Mr. Sunday's theology is of the mediaeval type, and he at once consigns to hell any man who does not agree with him. They who question his methods are alike damned.

If indeed Mr. Sunday is patterning after Jesus of Nazareth in what seems to many a gross violation of every sense of propriety and decency, then let him have the stamp of approval. If not, then let a halt be called in the name of the Master by all Christians without regard to belief.

The Pacific has at different times in the past mentioned the commercial feature in Mr. Sunday's work. Here is what he has pocketed during recent months:

Wilkesbarre, Pa., $23,188; McKeeseport, $13,438; Toledo, Ohio, $15,423; Columbus, $20,929; Wheeling, West Virginia, $17,450; Springfield, Ohio, $14,800; Canton, $12,500; Portsmouth, $12,554; Youngstown, $12,000; Lima, $8,000; East Liverpool, $7,000; Erie, Pa., $11,550; Beaver Falls, $10,000; Newcastle, $14,000.

No other man in any age of the world has so greatly profited pecuniarily by the preaching of the gospel. To say that these are free-will offerings is subterfuge. Through helpers Mr. Sunday plays skillfully city against city and through emulation added to the most consummate planning and generalship it has become possible for him to say: "I've got all those other fellows skinned a mile in the free-will offering."

We have often read of worthless circusses that skinned in receipts every good and uplifting entertainment in the community and skinned the community also.

Hasn't Billy Sunday reached and brought into the life in Christ many persons unreached by other methods? Yes, he has. But who will dare to assert that the reaching of them was forever impossible by other means?

Pile up, if you will, all the good he has done; and then put alongside it this fair judgment of a minister who listened to him all through his Columbus campaign: "I never saw a man in the pulpit who manifested so little of the spirit of Jesus Christ as Billy Sunday manifests."

Surely Jehovah's hand is not shortened that it cannot reach and save men in the way the Man of Nazareth started to do it nearly two thousand years ago!

A WISTFUL LOOK.

Under the caption of "Some Musings," the following appeared in the last issue of "Congregational Washington," the quarterly published by the Washington Congregational Conference: "We cannot help it if a wistful look creeps into our eyes as we offer our heartiest congratulations to our Sister to the South. Not that we have broken the tenth commandment, but—what a rejoicing Washington would have if a similar experience should be ours! These thoughts break out on reading of the bequests made by the late Edward C. Coleman—one of San Francisco's foremost citizens—to the Congregational work in our Northern California Conference."

Then comes the question, Are there not consecrated Congregational fortunes in Washington behind which lie great plans and purposes for the redemption of this splendid commonwealth?

The writer of the article continues: "Surely there must

be. The privilege God gives us of living here is itself worth a good deal each year,—and what must it mount up to for a lifetime! To lay the foundations for churches that decade after decade, century after century, perpetuate such gifts, ministering to men, cleansing our cities, sweetening society, helping our homes to grow children clean, straight and true—what greater satisfaction will any expenditure bring us? God bless California and the noble men and women that plan for her highest good. Bless us, too, our Father, in the thoughtful provision of Thy children, wide-visioned, great faithed, fellow citizens of the Evergreen State, who, through large gifts while living, will not suffer Thy work to lag, and by careful forethought for the generations to follow will continue to bless the world in infiuences of redemptive service and love, that will flow like living springs from their generous bequests."

AS IT SHOULD BE!

At Lake City, Washington, recently twenty-six persons entered into the organization of a Congregational Church. On the day when they met to organize a man theretofore a Presbyterian moved that they proceed to form a Congregational church. One who had been an Episcopalian seconded the motion; and Methodists, Baptists, Lutherans, Presbyterians, Episcopalians and Congregationalists entered into membership. Only one had been a Congregationalist. Our Washington brethren are saying that "this splendid achievement illustrates again the adaptability of our Congregational polity to the needs of our new communities, and the ripened results of Sunday-school Missionary work." The church grew out of a Sunday-school established in May, 1911. Lake City is twelve miles southeast of Tacoma.

A BUSINESS MANAGER FOR A CHURCH.

Why not? That is what churches need—business management. And how are they in most instances to get it unless some one is employed for it. Some churches have men who can give their time to it without remuneration. Others do not.

A California church taking this step is the First Presbyterian at Long Beach. They have in view as pastor's assistant a layman who has been an elder in the church, and who has been in business. He is to be called "business manager" preferably to "pastor's assistant," and is to have charge of all financial details. The church has a membership of 1,100; property valued at $150,000; and a yearly expenditure of about $40,000.

SOME PRAYER-MEETING STATISTICS.

Recently the San Francisco presbytery counted the number of persons in attendance at the prayer-meetings, and found 390 out of a membership of 2,489 were present. This was nearly fifteen per cent.

A recent count of attendance in all the denominations at Cedar Rapids, Iowa, showed six per cent.

In the Chicago Presbyterian churches the attendance is ten per cent.

The report as to the San Francisco churches was: "Most of the meetings are conducted along old-fashioned prayer and Scripture study lines. The only hot chocolate experiments were found failures."

AN ORDER AGAINST THE COMMON COMMUNION CUP.

The Ohio State Board of Health issued recently an order forbidding the use in churches of the common communion cup.

Many states now have laws against the use of public drinking cups. There is just as good reason for the enactment of laws prohibiting the use of the common communion cup. They will come. The action of the Ohio State Board of Health points the way.

SOUTHERN PRESBYTERIANISM AND THE FEDERAL COUNCIL OF CHURCH.

In the Southern Presbyterian Church there has been of late considerable critcism of the Federal Council of Churches. The Continent says: "An agitation for withdrawing the denomination from the council had accumulated great apparent power, partly from a much mistaken impression of Dr. Shailer Mathews, the president of the organization, and partly from a feeling that the council tends exclusively to social Christianity. On these grounds it was argued that Southern Presbyterianism would compromise its reputation for orthodoxy if it remained a part of the council. When Assembly met the opinion of close observers was that its members were about equally divided on this question. But the committee that handled the subject enjoyed some illuminating sessions. One member afterwards said on the floor that what he learned in committee absolutely convinced him that his prejudices against the council had been ignorant. Moreover, some of the most stalwart defenders of the faith contended that if the council were bent in any wrong direction, that circumstance made it the duty of conservatives not to go out and abandon it but to stay in and set it right."

UNION THEOLOGICAL SEMINARY AND THE GENERAL ASSEMBLY.

As usual the Presbyterian General Assembly had its whack at Union Theological Seminary. While this has been going on for years the Seminary has been gaining each year a stronger hold on the people.

Dr. Monfort, who led in the attack this year, admitted that the statement made by the professors was almost unimpeachable as far as it went, but he held that its omissions were designed to cover heresies which the professors were unwilling to confess before the church at large. Dr. Monfort closed his address by loudly denouncing "the Baal of Hindu Philosophy" as enthroned in Union and calling on the church to choose between that philosophy and the gospel of Jesus Christ.

The Seminary professors did not hesitate to avow their faith in the deity of Christ. The paragraph on this subject read as follows:

We speak of the kingdom of Christ, and the kingdom of God, interchangeably, because Christ is, for every one of us, God manifest in the flesh. We declare, joyfully, the deity of Christ, never disassociating this from the humanity of Christ, just as we claim, for our comfort and assurance, the humanity of Christ, knowing well that in him is deity also."

Relative to the atonement and to the authority of the Scriptures, this utterance was equally positive though still entirely unconventional. The following sentences show the tendency of the document upon this point.

"God's loving purpose in Jesus Christ is redemption from sin. Jesus is the Saviour from sin. By his life of loving righteousness, by his sufferings and death, by his resurrection and glorious life, he removes the barriers, brings us forgiveness and makes us one with God. . . . The Bible is to us the fundamental charter of our faith. It is a book of history and of divine revelation. Holy men of God spake as they were moved by the Holy Ghost. We connot look at it in a mechanical way. It is a book of life from which we ourselves draw nourishment, and which we pass on to others with the confidence that it will do for them what it has done for us and has done for the Christian generations. It is a book absolutely unique. To it mainly we owe our knowledge of God's dealings with men in all the early ages; to it above all we owe our knowledge of Jesus Christ our Lord. In it we commune with him. We use it in our teaching and in our devotion. We find human elements in it . . . but those human elements we recognize without hesitation and without fear because we are so sure of the divine power in it. The results of critical inquiry enhance for us its religious value."

THE BASIS FOR UNION OF THE SOUTHERN AND THE UNITED PRESBYTERIAN CHURCHES.

No attempt was made at Atlanta to bring about the immediate union of the United Presbyterian Church and the Southern Presbyterian Church. It was recommended by the joint committee that a year be allowed to elapse before action be taken on the basis framed and reported by them. Discussion will be had in the meantime in every possible way.

The "suggested basis of union" recognizes the Westminster Standards held in idenitcal form by both churches and pledges that "no one shall be authorized to teach or preach in the united church who cannot give an unqualified assent to the doctrinal system taught in those standards." Additional paragraphs are built up on this to give special stress to doctrines of the integrity of Scripture, the full doctrine of the Trinity, the dominion of the risen Christ, the virgin birth, the atonement and the Holy Spirit. The "spirituality of the church" is defined with a disclaimer denying that this implies that the church owes no duty to civil society.

The name chosen for the conjoined denomination is "United Presbterian Church." The Southern book of church order is to be retained.

The one spot of real difficulty in this harmonization is the question of psalm singing. This report faces the difference squarely. It defines the United Presbyterian position as "holding the book of psalms to be the perfect and divinely accredited manual of praise, and as such to be used in worship to the exclusion of all devotional compositions of uninspired persons." The Southern Church, on the other hand, believes that "the psalms of Scripture were designed for permanent use in the church and should have a large place in Christian worship, yet holds that other compositions in harmony with the teaching of Scripture may with propriety and profit be used in congregational singing."

For the solution of this difference the report offered the following proposal and joint declaration:

"We believe that the psalter of the Bible, the psalms of David, is an inspired manual of praise and that the Spirit of God indited these songs to be used in the worship of the people of God to the end of time. The united church will, therefore, take immediate steps to introduce to all its congregations, by indorsing and recommending, the psalms of the Bible in the best metrical version as a divinely accredited book of praise. But while strongly commending the use of the psalms, it is agreed that each church in our respective synods shall be allowed in the matter of congregational singing the same liberty which it now enjoys."

BIBLE STUDY IN PUBLIC SCHOOLS.

People are beginning to realize that something vital will be found lacking in our civilization if the lives of young people are not rooted more in those principles of high morality that are found in the Bible.

The recent action of the legislature of Pennsylvania in enacting a law requiring the reading in the public schools of a brief passage from the Bible each day, without comment, shows the trend of the times.

Mr. Vernon P. Squires, professor of English in the University of North Dakota, contributed not long ago to an eastern magazine an article in which the North Dakota plan was described. He said in part:

A fair knowledge of the Bible is a necessary part of the intellectual equipment of an educated American in the twentieth century. This is true not only because of the unique religious value of the Scriptures, but also because of the marvellous way in which they are woven into every strand of our civilization. As ex-President Taft once put it: "Its (the Bible's) English has given shape to American literature. Its spirit has influenced American ideals in life and laws and government." The late Charles Dudley Warner, at that time probably our leading American man of letters, in an address to college students some years ago, summed the idea up more specifically as follows:

"Wholly apart from its religious or from its ethical value, the Bible is one book that no intelligent person who wishes to come in contact with the world of thought and to share the ideas of the great minds of the Christian era can afford to be ignorant of. All modern literature and all art are permeated with it. It is not at all a question of religion, or theology, or dogma; it is a question of general intelligence. A boy or girl at college in the presence of the works set for either to master without a fair knowledge of the Bible is an ignoramus, and is disadvantaged accordingly."

The truth of the last statement is impressed upon me every day in connection with my regular university work. In Tennyson, for example, there are over four hundred allusions to the Scriptures; in Browning, over six hundred; in Shakspeare, something like seven hundred; in Milton, of course, they run up into the thousands. Again and again have I seen students helpless before these references and have realized afresh how hopeless it is to attempt to understand the treasures of our noble literature unless the reader has a thorough grounding in the Book of books. It is the same with art and music. Half the pictures in any of the world's great galleries were inspired by the Bible. Modern music originated in the Church, and the sublimest strains are set to Biblical themes. To understand these great masterpieces one must possess, as a part of his appreciation apparatus, a familiarity with the source of their inspiration. . . ."

"What is needed in Bible schools is more of the spirit of real study. The methods of the secular school must have greater voguee. There must be order, serious pur-

pose, regularly assigned lessons and recitations thereon, reviews and examinations, tangible rewards for faithful work, manifest failures for the heedless and lazy. The work must be connected with the student's school work, and felt to be equally important and valuable.

The North Dakota Plan.

Such a system we think we have in North Dakota. Here the State High School Board, which has general oversight over all the high schools of the State, prescribing courses of study, and setting the examinations thereon, has issued a Syllabus of Bible Study corresponding to the syllabi issued in other subjects, and agrees to give to every high school boy or girl who passes the official examination based on the syllabus a reasonable credit on the high school course. It is not contemplated that the study shall be pursued in the schoolhouse or during school hours. The work of instruction is intrusted entirely to the parents, the Sunday school teachers, or the pastors of the young people. The State merely outlines the course, sets the examinations, marks the papers and awards the credit.

This plan was first presented at the general session of the State Education Association in November, 1911. It was received enthusiastically, and a committee was appointed to prepare a syllabus and push the plan. In preparing the syllabus, the committee tried to foresee and forestall every reasonable objection. It was seen that if specific text-books were prescribed, opposition would be stirred up. There is no history of the Hebrew people or of Hebrew literature that is acceptable to all branches of the Christian Church. Moreover, this was not what we desired. What was wanted was Bible study, and, accordingly, Bible study is prescribed. The Bible is the only text-book suggested. Any version, Catholic or Protestant, may be used. . . Any reasonable system of chronology will be accepted, and matters of authorship are left with the individual preceptors. Again, it was felt that the syllabus and the official examinations alike must emphasize the historical and literary aspects of the study rather than the theological. Our schools must not get mixed up in any sectarian squabble. In May, 1812, the syllabus was presented for approval to the high school principals at their annual spring conference and received their unanimous indorsement. Thus recommended, the matter was laid before the State High School Board in June, at which time the plan was approved and the syllabus adopted.

It is too early yet to report definite results. This much may, however, in all fairness be said, that the plan has roused much enthusiasm, and that in a great many of the cities and towns of the State special high school classes have been organized. Most of these classes are in connection with the local Sunday schools, though many have a midweek meeting in addition to that on Sunday. This seems especially necessary for the benefit of those who wish to complete the course this year, as the plan contemplates attendance on at least ninety recitations. In other words, if the class meets on Sunday only, it will require about two years to complete the course. For this work successfully accomplished the board allows what is called a half-unit of credit, this being the amount normally allowed for a study pursued five times a week for a semester or a total of ninety lessons. The reports received indicate unwonted enthusiasm in this Bible work. For the first time in their lives, our young people are really studying the Bible—studying it as they would any other lesson, reading carefully the great narratives of the Old Testament, getting an orderly knowledge of the life of Christ, and the voyages of St. Paul, committing to memory the passages required, and really coming to know the Scriptures.

It should be understood, of course, that this Bible work is not a required study. It is listed among the optional or "elective" studies. No one is therefore forced to take it. At the same time it does afford an excellent opportunity for those who wish to study the Bible, or whose parents desire them to do so, to pursue the study under the most favorable auspices. Our State Sunday School Association has entered heartily into the work, assisting in the organization of classes, printing and distributing the syllabi, and indorsing the plan to the fullest extent. Some at first criticized the idea on the ground that it magnified the intellectual side rather than the spiritual. It has come to be generally recognized, however, that while the State necessarily emphasizes the intellectual side there is no limit at all set to the spiritual instruction the individual teacher may introduce. His pupils indeed, having a good grasp of the facts, are in a far better position to understand the spiritual and ethical message than would otherwise be the case.

THE NEW METHOD OF MISSIONARY EDUCATION.

"The World in Chicago."

A large proportion of missionary pamphlets are never read, many people stay away from church when a missionsionary secretary makes his plea, but tens of thousands of people in Chicago have crowded the largest building in the city ten hours a day for thirty-one days, to see a missionary exhibition, and have flocked to the largest theater in the city for sixty-two performances, to witness a missionary pageant. They have paid gladly and freely for admission tickets, and no one has yet been heard to suggest that he did not get his money's worth.

Besides the great public who have attended the Exposition and the Pageant and largely if not entirely met the expense of both departments of the "World in Chicago," there is a great army of nearly twenty thousand volunteer stewards, who have worked faithfully and with enthusiasm for the months of preparation, and a little company of men and women who have guaranteed half of the $200,000 budget for the Exposition and in addition have given generously the best they had of business sagacity, study and invention in a field quite new to them, and most important of all, leadership and executive ability for a most complete and efficient organization of all the religious forces of Chicago.

These leaders and stewards have carried through a campaign of missionary education comparable only to the great, nation-wide campaigns preceding a presidential election, and instead of depending upon immense campaign contributions from interested capitalists and corporations, they have given their services and practically made the campaign earn all expenses.

These great missionary expositions, of which the one in Chicago is the fourth in the United States (preceded by the World in Boston, in Cincinnati and in Baltimore) have proven beyond question that religious work at home and abroad may be made interesting to the general public, so interesting that they will pay liberally to see it represented in pictures or exhibits or spectacles; also that men and women in all the churches, old and young, of every station

in life, are ready and anxious to work for a great religious enterprise if they have definite and systematic organization and instruction and an inspiring leadership.

The "World in Chicago" filled the Coliseum Building, meeting place of the Republican National Convention last year. Floor and galleries were occupied with a comprehensive exhibit of missionary work in every land. All the principal departments of home missions were fully represented, unoccupied fields of the non-Christian world were brought definitely to the attention of the visitor, tract and Bible societies had their exhibit, missionary libraries and missionary study methods were graphically set forth. Hardly a department of activity in which Christians are engaged, other than local church work, but was exhibited and demonstrated in the Exposition. Whatever meant leaving a narrow solicitude for personal salvation in pursuit of a ministry to the needs of others, spelled "missions" for the purposes of the World in Chicago.

Most significant of all in connection with the Exposition, it was not a museum of dead curios, but every department was alert and keen with the force of enthusiastic and consecrated personality back of the things shown. The most significant exhibits, after all, were the men and women who had prepared themselves to demonstrate the meaning and the missionary implication of the scenes and the properties in each department. There was no lack of intensely interesting missionary curios, and the Exposition Committee had provided appropriate settings for the display of material from all the mission fields. There was a colportage wagon of the Baptist Home Missionary Society halted in front of the pioneer cabin, and close by an emigrant wagon with the motto, "Pike's Peak or Bust." A dog train in Alaskan snows, hogans and tepees of the Indians, as well as a pagoda in the Chinese section, a Kali temple in India, straw huts in Burmah and the ornamental gate ways in Japan, gave local color to every presentation of missionary conditions. The splendid collection of materials from Africa, gotten together by Dr. Patten of the American Board, and the admirable set of charts and pictures on the work for immigrants, prepared by Mr. Breed of our Congregational Home Missionay Society, were valuable additions to their respective departments. The Palestine exhibit, the Turkish interior, the Bedouin tent and the Thibetan prayer wheels, the mountain cabins of the American highlanders, with their crude furniture and home spun garments, the homes and industries of the Filipinos, Hawaiians, Cubans, and Porto Ricans, all contributed to a view of the world, which compelled broader sympathies. The United States government furnished an exhibit of the industrial work of schools in the Philippines, the Chicago City Missionary Societies provided a social survey of the city in a series of charts which would have rewarded hours of study; there was the actual bed of spikes on which a devotee in India had lain for months, and the slave chains which had been taken from the necks of captives in Africa.

But if you saw only the things exhibited, you got comparatively little out of the Exposition. How often one wanders in a desultory way up and down the aisles of a great museum, between cabinets full of interesting and valuable articles, and comes away without any very distinct and helpful experience. In connection with almost every department of the Exposition there were demonstrations which made the material exhibits full of meaning and significance. Stewards in constant attendance explained to individuals the various objects, and in no perfunctory way, but generally with a real missionary enthusiasm. Every half hour from noon till ten o'clock at night, there was a special demonstration in each of the principal departments, requiring the participation of several stewards in a typical missionary scene from that special mission field. One of our Congregational Home Missionary Society men with the help of stewards dressed in the costumes of immigrants from various countries of Europe, demonstrated the examinations at Ellis Island of those who seek homes in America. Hundreds of people stood and listened eagerly while one after another was passed through the wicket under the searching eyes and more searching questions of the inspectors. Not far away a group of stewards marched down an aisle with their necks in the forked sticks used by the slave drivers of the Congo. In a well-equipped operating room, a white-robed medical missionary and nurses demonstrated the combination of Christian love and medical skill which overcomes the prejudices of people in Turkey or China. Here one group looks on at a Chinese wedding ceremony, there another listens to an address by the cowboy preacher, or hears a hymn sung in the Sioux language, or stops to look up where the Mohammedan call to prayer is given from a minaret on the edge of the gallery.

You meet in the aisles men and women appropriately clad in the costumes of every missionary field in America, Europe, Asia or Africa. Most of them are stewards from the Chicago churches, taking their task very seriously, for the novelty has somewhat worn off and they know it is not simply a game. Some of them are natives of the countries they represent. A group of Zulu boys in tiger skins passes another group of American Negroes who are demonstrating the educational uplift of Hampton and Howard University.

Many missionaries are kept constantly lecturing on the various exhibits, and their stories, explanations and appeals are listened to by constant crowds. Yet even the amateur missionary demonstrators, who perhaps a few months ago did not know an ancestral tablet from an African fetish, give helpful talks to many attentive listeners.

The daily program lists six to twelve special events in various parts of the building for each of twenty periods of the day. The program for one period includes the following items:

Africa, Congo Palaver.
China, Chinese Punishments.
Moslem World, Decision of Dowry in Persia.
India. Grinding at the Mill.
Burma. A converted Priest.
Spain. Sacred Day at the Temple.
Japan. Visitors to the Good Luck Buddha.
Hall of Religions. Confucian Stories.
Island World. Native Songs.
Negroes. Hampton Quartette.
City Mission. Chicago Boys' Club.
Home Missions. The Day of the Exploiter.
Unoccupied Fields. The Thibetan Doctor.

The volunteer stewards serve only two hours a day, and many only one day in the week, so that to care for and explain the exhibits alone, there must be thirty sets of trained workers, each set able to cover every department of the Exposition.

There is much more, however, to the World in Chicago

than what may be seen on the floor of the Exposition. There is a Missionary Play Hall, where are given somewhat pretentious little dramas of missionary life: "Two Thousand Miles for a Book," the story of the Indian delegation to St. Louis between 1830 and 1840 in search of the White Man's Book of Heaven; a pageant of the women of all nations, and stories from Arabia, Japan and China.

There is the Demonstration Hall, where are given more eleborate representations of conditions in mission fields than can well be offered in the booths of the main building. There is a Lecture Hall, where almost any hour you can see the best stereopticon pictures of mission work in various fields.

Special days of the Exposition period were assigned to the different denominations or interested organizations, and a large amount of enthusiastic denominational boosting increased the attendance and interest on those days. May 15th was Congregational Day, and was celebrated by a special program in the Lecture Hall and a lunch and dinner with addresses, at which about 600 Congregationalists sat down together at the table.

Everything in the Exposition goes on like clock-work, the stewards' time charts are kept checked up, the announcers call attention each half hour to specially significant lectures or demonstrations in various places, and frequent processions of costumed stewards march singing by as a part of a continuous missionary kaleidoscope.

But, as a great sign in the Coliseum tells you, this Exposition is only half of the World in Chicago. The other half is a magnificent spectacle, with stately music by soloists and a great chorus, four episodes of the North, South, East and West, missionary dramas from Arctic America, Africa, India and Hawaii, with a final triumphant procession and chorus in which all the actors from all the lands come together, waving branches of palm as they sing the triumph of "Light over Darkness." This is the Pageant, set forth with all the art of the theater, to produce a spiritual impression very rarely attempted in the theater. And it does produce a profound and valuable spiritual impression. The majestic prologues to the various episodes, recited before the curtain, the sympathetic choruses sung by hundreds of men and women banked on either side around the orchestra, the serious earnestness of those who play the parts on the stage, and the vivid reality which they put into the tragic events portrayed, these things make it almost impossible afterwards completely to ignore the needs of alien peoples or to scoff at missionary effort for them.

The first episode occurs in an Indian camp of the far Northwest, to which comes a band of Eskimos for trading purposes. The Indian chief and his wife are in distress at the loss of their daughter, who strayed from the trail three days before. The medicine man of the tribe, with an eye to plunder, proposes that the party of Eskimos be murdered by the warriors of the tribe, who have just come in from a foray promising that in this way the gods may be propitiated and give back the chief's daughter. As the warriors are about to kill the Eskimos, a missionary with loaded sledge hurries in from the forest, stops the massacre, returns the chief's daughter, whom he has found in the woods, and delivers a message from Manitou, which is gladly received by the grateful chief and his wife. The medicine man resents this check to his influence, breaks his staff and departs in fierce anger, while the missionary and chorus unite in the hymn-prayer "Lighten our darkness, Lord, we beseech thee."

The Second episode pictures Livingstone at Ujyi, when Stanley finds him and tells him that the world waits to welcome him home. As Livingstone dreams of home just before the sudden and unexpected arrival of Stanley, the chorus sings Home, Sweet Home, as a low accompaniment to his musings. After Stanley's company has marched away and left him alone with his men, who are building a chapel, Livingstone takes a rough wooden cross and fixes it above the chapel as the curtain falls. Brewer Eddy, of the American Board, takes the part of Livingstone. No one of the episodes seems to grip the hearts of people like this one. Few can listen unmoved as Livingstone answers Stanley, "No, though my heart ache for home, though it break for home, I cannot come until my work is done."

The third episode is the capture of a child-wife in India who had sought protection with the missionaries. They are powerless to aid her, and she is carried off by a howling mob. Later she is brought to the funeral pyre of her husband, and is to perform the rite of suttee. Just as the flames are kindled about her, standing on the pyre, an Englishmen rushes in with a proclamation that suttee has been abolished. The mob is dispersed, and the missionary party rescues the child-widow, while the chorus sings a hymn of praise to God.

The fourth episode depicts Queen Kapiolani in her defiance to Pele on account of which the power of superstition in Hawaii is broken. Like Elijah at Carmel, Kapiolani mocks the cruel goddess whose priest had demanded human victims to satisfy her anger, as shown in the eruption of the volcano, and standing on the brink of the crater the queen hurls down into the pit the priests discredited tabu stick. One of the most beautiful solos in the entire production is Kapiolani's hymn of faith and courage:

"As little child on mother's breast,
O rest my heart, have rest;
Who rests on Him is surely blest,
So rest, my heart, have rest.
As warrior bold, his foes among,
Be strong, my heart, be strong;
Who rests on Him shall ne'er go wrong,
Be strong, my heart, be strong."

The final processional chorus is introduced by a prologue, ending with this stanza:

"From every land beneath the sun
They come,
To tell of mighty victories won
Unto the Father through the Son,
They come.
They come, the victors in the fight,
They come, the blind restored to sight,
From deepest darkness into light.
They come
In a holy exultation,
With a sound of jubilation,
They come, they come."

Then the North, South, East and West sing in turn their separate story, with the same triumphant refrain

"To the night, to the night, ...

"To the night, to the night,
To the darkness and sorrow of the night,
Came the light, came the light,
Came the wonder and the glory of the light."

And finally the whole audience rises and joins with the chorus in the closing hymn, to the tune Old Hundred.

The Pageant in its magnificence and in its splendid spiritual appeal seems at first sight an almost impossible attainment, utterly beyond the power of amateurs and volunteers from the city churches, earnest and consecrated, but ordinary humble men and women of a materialistic city like Chicago. There is, however, no professionalism about the production of the Pageant, only a few of the soloists receive pay for their services, the rest are doing it for the joy of the work, and a different group appears at each of the twelve performances of the week. Under the patient, skillful training of the pageant master this wonderful performance, which two to four thousand attend, at fifty cents to a dollar and a half a seat, is presented by successive companies of about two hundred people, young and old, gathered from the churches of the city, all anxious in this way to express their allegiance to the great ideal of service which the Pageant illustrates.

The Exposition, likewise, seems beyond the reach of most cities until one realizes how much usually latent Christian energy and resourcefulness has been utilized, how little the success of the undertaking depends on large capital or even upon individual genius, but upon consecrated Christian leadership and consecration of the multitudes in our churches, rather than single individuals, to the crusade for world redemption.

The immensity of the undertaking, to produce both the Exposition and the Pageant, is one of the most vivid impressions from a study of the World in Chicago. It is very easy to say that the thing is absolutely impossible for us here on the Pacific Coast. But, on the contrary, it is not absolutely impossible for the smallest town or even a single church to work out **the same essential idea** as that which runs through the World in Chicago. The whole plan of missionary education by exhibit and spectacle and pageant, along with the more common method of addresses and stereopticon pictures, is capable of such infinite variation and adaption that no single church in the smallest village ought to be indifferent to its possibilities. Small exhibitions are being held all over England, patterned after the Orient in London, and the Missionary Movement in America has pamphlets describing and giving instruction for local missionary exhibitions of any size or elaboration that may be desired. Many church choirs have repeated some parts of the Pageant music. Our own San Jose church people are planning to give some of it under the leadership of Mr. Willard, who saw the first presentation of it in London.

Many people have been discussing recently the possibility of having the Missionary Exposition and the Pageant as the World in San Francisco during the Panama Pacific Exposition in 1915. Whether this is wise or possible is a large question which must be very seriously and promptly considered by all interested in the promotion of the missionary ideal. But in my judgment the more important and more immediate question is, how far shall we of the Pacific Coast, not merely in one great center and on one great occasion, but everywhere and constantly adopt and utilize this new method of missionary education.

GEO. H. HINMAN.

MORE MEDIEVAL HISTORY.

Some Customs of Our Chinese.

J. Rowell.

By the politeness of Gee Gam (we should say Mr. Gam Gee), I received an invitation to a Chinese dinner party. By my plate were placed a knife, fork, spoon and chopsticks, the last named being almost the only implements used by the Chinese, but which I handled with neophyte awkwardness.

There were six or eight courses of meats, served in large bowls, and none of them requiring any carving, but all swimming in gravy, and in little fragments suited to chopstick service. Gee Gam gave me the name of every dish, but they all looked alike, smelt alike and tasted very much alike. One was brought from China, and I was told it cost eight dollars. The others were meats supplied by our markets, but cooked and served in Chinese style. We sat in American chairs, about round American tables, and all of us helped ourselves from the vessels, set, one at a time, in the center of the table. All were very palatable, but, as I said above, they were so disguised in the cooking and dressing, that I could hardly tell one from the other. This occurred so long ago that I remember very little about it, and I should not write about it at all but for the sake of giving some extracts from an old letter to the New York Tribune, by some one signing himself "W. H. F." —but unknown to me. He entitles his article, "A Picnic in a Chinese Grave Yard." He writes thus:

The number of Chinese in this city is between two and three hundred (I wonder at what date he could have said this) and they are among the most respectable portion of the community. It is a matter of no little surprise to me to note how readily they adapt themselves to the habits of the "barbarians" they encouner here. They have a custom, twice a year, of forming a procession and visiting the graves of their countrymen. (He might have added, digging up their bones for transportation to China.) On their arrival at the graveyard, the first thing was to fire off about fifteen bushels of fire-crackers at once, making noise enough to arouse the sleepers below, if noise could have done it. They then placed two lighted candles at the head of each grave with a bunch of fragrant tapers of some sort, but so inattentive were they that a thieving Mexican busied himself with blowing out the candles and slipping them into his pocket.

"The next proceeding was to set out the feast. The "funeral baked meats" consisted of a large hog, roasted whole, all kinds of fowl and game, fruit in profusion, plenty of wine, and tea served around in little cups. There were soups that were fearfully and wonderfully made," and numbers of dishes very delicate to the taste, of the composition of which I could form no conception. They were provided with little carpets on which they knelt, in default of which I spread my handkerchief and knelt by my celestial entertainers. It was here that I made my first assay upon a dish of rice with veritable chopsticks, and the dexterity with which I handled them drew forth

grins of delight from admiring spectators. The company were very merry, full of fun and frolic; indeed, throughout the whole affair, I did not discover the least approach to that seriousness of deportment which would seem becoming to the place and the occasion.

"When tea was passed around, each man bowed himself to the ground three times, and a sort of priest went through a kind of service, followed by a prayer which must have been very funny, for the audience would occasionally burst into fits of uproarious laughter. After this wine circulated freely, and I made them a brief speech, thanking them for their courtesy to a stranger, expressing my admiration for the pious custom which had brought them together on that melancholy occasion, with a lot of "bosh" of that sort, to which they listened attentively their little black eyes twinkling curiousl yon me all the time.

When they broke up the fun grew "fast and furious." The wine they had taken did not aid them in the management of their nags, and several of them were thrown, to the great glee of their comrades. One Chinaman of a short, squat figure, who prided him self on his horsemanship, incautiously ventured on a canter. The horse, mistaking some movement of his, suddenly stopped. Not so the little rider, who shot over the horse's ears with a flying leap into the chaparral. In scrambling out of this he fell into an open grave hard by, and his companions kicked in sand till they nearly buried the poor fellow alive.

However, they all got off safely at last. Silence and solitude again reigned in the dreary valley. And thus ended the "funeral festival," "all of which I saw, and part of which I was."

This letter writer got some things right and some wrong, very naturally, but his description is pretty good. The Chinese at their funerals like to have a long string of carriages for show, and all the way to their burying-ground scatter little scraps of red paper, inscribed with Chinese expurgations of the evil spirits, which they believe are in waiting to seize the soul of the departed one. Their custom was, and I suppose is now, to let the dead body remain buried for a year or so, and then dig them up for export to China. The Christian Chinese do not thus deport their dead, and I suppose that the custom is falling into disuse with the heathen.

The coolie class lie and steal without compunction, but the merchants are very honorable in their dealings, and have the best of reputation with our merchants. In this they compare most favorably with the Japanese, who are dishonest and tricky. In early days our very best house servants were Chinese, and they often remained for years in the families that employed them. The best house servant I ever had was a Chinaman. He was tempted to go to the mines by higher wages offered, but he came back afterwards and begged to be restored to his old place.

Gee Gam, who afterwards became a noted missionary worker, was won to Christ while living as a house servant in the family of the Rev. George Mooar. And when converted our Chinese helpers make excellent Christians and missionaries, surpassing our church members in active work and money offerings for Christ's cause. Would all Christians be as faithful and devoted as these the world would soon be evangelized.

Strong prejudices are characteristic of a weak mind.

COLLEGE PRESIDENTS TAKE THEIR STAND ALONGSIDE PASTORS.

President Foster of Reed College in Science, Portland, Oregon, says that he has visited 105 colleges and universities during the last three years, and in 51 cases has uncovered the sentiment of teachers, students, and graduates with respect to their presidents.

"Of the fifty-one presidents, thirty-four appear to be unsatisfactory. I mean that a majority of the faculty, students and alumni of thirty-four institutions appear to be in favor of a new president. In other words, if my observations are correct, two college presidents out of three are regarded as failures. If there is any error due to the selection of institutions, it tends to make the proportion of failures too small, inasmuch as I purposely sought instances of satisfactory administration, colleges generally regarded as successful, those most likely to be attractive to men of power. Furthermore, had I taken a period of years, instead of one year, the proportion of failures would have been larger, since only those presidents who have survived are included in these figures. For example, one of the institutions, now in the successful list, had disposed of three unsatisfactory presidents in ten years.

On the other hand, it may be true that a man engaged in finding teachers for a new college was more likely to meet the disgruntled than the contented members of faculties. And it goes without saying that my judgment may have been false, even where the sentiment appeared to be almost unanimously in favor of or opposed to the retention of the president. It was not always so easy to get at the facts as it was in one college where the entire faculty, with one exception, had just petitioned the trustees for a new president. I dare say that certain complaining faculties, if sobered with the responsibility of an actual vote, would bear with their presidential troubles rather than fly to ills they knew not of.

"Nevertheless, after these attempts to safeguard my conclusion against error, I am satisfied that a majority of college and university presidents in the United States have failed, on the whole, to perform, to the satisfaction of those most intimately concerned, the various duties now assigned to that office. If I were to class as failures those who had proved unequal to one or more of the obligations usually attached to the office, there would remain in the successful group scarcely a score. And who knows what reduction would appear in this small list if it were submitted for approval to a representative group of university leaders—let us say, to the American Association for the Advancement of Science?

"With the chances of entire success in the college presidency two to one against the incumbent, it is a bold college professor who seeks the office. Possibly he has no adequate conception of the obligations involved."

President Foster asks then, What are these obligations? What do we expect of the American college president? and he answers:

"From my observations, I am inclined to sum it up by saying that he must be all things to all men at all times and under all circumstances.

"First of all he must be a scholar; he must have achieved distinction in a particular field, and he must continue to advance knowledge in that field.

"A second obligation is that of teaching. It is urged,

with reason that the college president should be a good teacher and shoud continue to teach, in order that he may keep in close touch with the students and with the teaching problems of his faculty.

"It is said, with equal reason, that the college president should supervise the teaching. Expert supervision is regarded as absolutely necessary in every other branch of education, even though the means for training teachers, and the professional requirements of teachers, for all schools below the college are so much better than formerly.

"A fourth duty of the president is business management. The increasing complexity of college affairs; the larger and more elaborate budgets; the development of new departments; the promotion of profitable relations with other institutions; the growth of the material equipment—buildings, laboratories, gardens, farms, museums, hospitals, dormitories, dining-halls, experiment stations, libraries, play-grounds—all thrust upon the college executive obligations similar to those that exact the entire time and strength of the head of a commercial enterprise.

"A fifth duty of the president—the raising of funds—is akin to the last; it is business, but a highly specialized form of business. No matter how well-endowed the institution may be, or how liberally supported by public taxation, the president is expected to increase its resources.

"But this is not all. The social obligations of the office—a sixth group of duties—are real and heavy, and they are becoming more exacting every year. Several men who, a decade ago were regarded as admirable for the presidency of a certain university are now considered impossible because they or their wives are not socially notable, or because they have insufficient income for the extensive entertaining that now seems inseparable from the position. A man might be elected president of a railroad because of what he himself could do. Not so with the college president. He and his wife are elected. Some men disqualify themselves early in life by falling in love with a woman who could never become the social servant of a university.

"In the seventh place, the president is called upon for every known form of public speaking. The idea prevails that he should be ready to speak at any time, on any subject, to any audience, anywhere.

"One of the essential qualifications of the college president I have left until the last; it is possibly the rarest and most important of all. He must get on with men and women, and somehow keep them working harmoniously and enthusiastically for the really important things in the life of the institution. He must needs be a spiritual force."

THE OREGONIAN PREDICTS A CHORUS OF SIGHS THROUGHOUT CALIFORNIA.

"It would be a woeful day for California," says the Portland Oregonian, "if it should turn out that "the great white race' with which the people of that excitable Commonwealth proudly claim affinity originated in Africa, while the true Aryans are the Japanese. To put it less offensively, there is a school of highly respectable scientists who teach that we Anglo-Saxons are Africans, perhaps negroes, while the glory of pure descent from the father of all the Aryans belongs to the Japanese. If this strange doctrine should prevail we can hear with prophetic ears the chorus of sobs that would rack California from Yreka to San Diego, and there is a fair probability that it will prevail.

"Pretty nearly every question that anybody can ask about races is debatable. 'Pure blood' is as mythical as Adam. When Max Muller talked about 'Aryans' he meant nothing more than people speaking the Aryan tongues. He was not concerned at all with their blood or the color of their faces. The expression 'Aryan race' meant nothing to him, and it means scarcely more to any scientist. It is Mendel's laws which are playing hob with the old race theories. Evolution by mutation might very well have produced a white variation from some African stock, say the Hottentots, and if this happened to have survival value, it would persistently reappear by Mendel's laws, no matter how much it might be mixed with other traits. Thus a single white progenitor migrating from Central Africa to Europe might have fathered the entire Caucasian stock. This becomes all the more likely when we remember how easy transit was from Africa to Europe when Sicily was connected with the African main. On the other hand, migration from Asia to Europe has always had to overcome serious obstcales. The only practicable land passage crosses the straits at Constantinople, and has only been effected by great military forces.

"As for the Japanese, they may have descended from the white Ainus who still live in that country, though in decay. Undoubtedly the Ainus were the original settlers of the islands, and it is only necessary to show that they were Aryans to make the Japanese the true heirs of that racial glory which California has been unlawfully appropriating."

THE NILES MEETING.

The second of the joint meetings of the W. H. M. U. of Northern California, and the Northern California Branch of the W. B. M. P. met Thursday, June 5th, with the Niles Congregational Church. The presiding officers were Mrs. F. B. Perkins, president of the Union, and Mrs. H. M. Tenney, vice-president of the Branch.

The meeting was opened at 10:45 by a devotional service led by Mrs. Higley of Niles, in the course of which there was a beautiful solo by one of the ladies of the entertaining church.

The reports of the various secretaries followed. Miss Flint's report from the auxiliaries was read in her absenece by Miss Gilbert. Mrs. Dodge and Mrs. Wagner gave accounts of the workers in the field at home and abroad. In speaking of the school at Grand View, Tennessee, Mrs. Dodge gave a telling picture of the contrast between the girl, neat, trim, and industrious, who had had the advantage of the school life, and her untaught, unkempt, neglected sister who had not. Mrs. Wagner had with her many interesting views of scenes and customs in the lands to which the W. B. M. P. ministers. Most interesting of all, perhaps, was the scroll with its familiarly unintelligible Japanese characters, which she interpreted as being an expression of gratitude from the Doshisha for the money sent by the Board for the completion of the new girls' hall.

The two secretaries of literature then gave their reports, followed by Mrs. Piper who spoke of her cradle-roll party with its entertaining and instructive exercise representing America's welcome to the immigrant. She was followed by Miss Merriam who read reports on the Box work for Mrs. Chappell and Mrs. Goodsell. Then came the vitally

important financial reports of the two treasurers, Mrs. Lucas and Mrs. Krick.

The morning session closed with an address by Mrs. Ray F. Carter on "Putting First Things First." She reminded us how, in this world of rush and eager striving, we are apt to forget that our truest results will come, not from the latest methods or the most original plans alone, but from earnest prayer. She spoke of the important place held by prayer in the life of Christ, and gave illustrations of its power as instanced in various mission fields.

After a delicious luncheon served by the ladies of the church, the afternoon session opened with a devotional service led by Mrs J. S. Jump. In the course of the reading from Paul's letter to the Ephesians she presented the idea, new to most of her hearers, that the lives and work of Christians become the inheritance of God.

A little while ago I read of a pilot who, suddenly stricken blind, learned to steer his boat along a dangerous shore by means of the echo. In this afternoon session we had two sets of echoes, one from the anniversary meetings recently held in os Angeles and one from the great missionary exposition in Chicago, by means of which we may hope to steer some of our missionary boats more successfully in the future. In her very live account of the Los Angeles meeting Mrs. Barbour brought us many suggestions for work along all lines, especially that so-much-needed line of training the young people who are by and by to take our places.

Mrs. Cowles, whose name spells charm and interest to all who have heard her, spoke on "Zulus I have known." She pictured the early missionaries with their young brides finding their way across the wild, rough African country to the mission homes, and there, around the dining-room table, gathering men, young, middle-aged, and old, but all pathetically anxious to learn; and trying to meet their needs. She showed us these men as they developed, under the wise teaching, into fine, strong characters which should bear witness to the uplifting power of Christ.

The last address was Mr. Hinman's "Echoes from Chicago." He gave a most interesting account of the great Pageant, "The World in Chicago," speaking of the skill of the performers, the beauty of the music, and the crowds who gathered daily to be shown by patient attendants over the exposition buildings, or to listen to addresses on vital questions from missionaries who were experts in their line, and who could hardly satisfy the demands made upon them.

The session closed with the benediction, and the two women's societies had another successful union meeting to their credit.

HELEN M. PERKINS.

THE MILLER.

I am a miller of tranquil mind,
Content, as my little grist I grind.
The simple folk in our valley know
That my meal is pure though my wheel is slow.
God's clouds loosed water that turns my wheel,
His sun grew maize that I turn to meal.
Though the toll comes scant to my measure's brim,
I am well content, for I grind for Him.

—H. K. Herbert.

NOTES AND PERSONALS.

The Rev. Dr. Cull has declined the call to the pastorate at Hilo. Dr. and Mrs. Cull are planning to return to California in August.

The Rev. and Mrs. O. H. Gulick of Honolulu spent Sunday in Berkeley en route East to visit relatives. Dr. and Mrs. Gulick were among the pioneers in missionary work in Japan.

Rev. Wm. Horace Day of Los Angeles visited the World in Chicago, and conferred with the General Secretary, Rev. A. M. Gardner, as to the possibility of a similar Exposition on the Coast.

Rev. S. C. Patterson, Rev. J. B. Orr and Rev. Geo. W. Hinman visited the World in Chicago recently, and may be expected to be ready for a share in the World in San Francisco later.

Mrs. Helen W. Pond, wife of the Rev. W. C. Pond, passed into the other life from the home of relatives in Oakland last Saturday. A memorial service will be held in Bethany Church, San Francisco, next Sunday, at two o'clock.

The Rev. Ira G. Hambleton, of many years of excellent service in California Congregational work, passed into the other life on the 3rd of June. Ill health retired Mr. Hambleton a few years ago from the pastorate.

There was a large attendance at the first Wednesday evening service conducted by Dr. Aked in the First Congregational Church of Oakland—1005 by actual count. Services will be held this evening and the other two Wednesday evenings in June.

The First Congregational Church of San Francisco loses one of its long-time most helpful members in the passing into the life beyond a few days ago of Mr. H. C. Botsford. Mrs. Botsford, thus bereaved, has been at the head of the hospitality committee of the church for many years.

The Rev. Dr. E. L. House was in Alameda all last week, speaking to large audiences in the First Congregational Church. This week he is in San Mateo. Next Sunday evening he will begin a series of addresses in the Fourth Congregational Church of Oakland, continuing until Friday evening.

Rev. James B. Orr, of Myrtle Street, Oakland, has been negotiating with the management of the World in Chicago for the use of a set of lantern slides illustrating the great Exposition. He would be glad to join with other ministers in securing the use of these slides in the churches. The Pageant music and the words of the Episodes can be secured from the Missionary Education Movement in New York.

Rev. A. M. Gardner, the English Congregational minister who has organized and carried through successfully so many great missionary expositions, proposes to make a visit to the Coast in August or September. He will be glad to supply churches that may desire his services, and will confer with missionary leaders on the Coast as to the possibility of organizing expositions on the Coast similar to the World in Chicago. Churches or ministers desiring his services as supply, may address him, care of American Missionary Association, 19 South Lasalle St., Chicago, Ill.

Many of the readers of The Pacific know the Pacific

Grove Free Museum and of Miss M. E. B. Norton who has given many years of earnest service to the work there. Recently a reception was given Miss Norton, on the occasion of her eightieth birthday. Among the congratulatory messages received by Miss Norton that day was one from Miss Jane Addams of Hull House, Chicago, a long-time friend. One of the most gratifying things, of the ocacsion, to Miss Norton whose heart is in the work, was the starting of a fund by her friends for a new building in which to keep the valuable collection. Mr. Seale, who is chief director of fisheries, at Manila, says that what has been achieved by Miss Norton at Pacific Grove, with the small means at command calls for our greatest appreciation. Having visited museums in all parts of the world he says he can name many a large cityy where the museums are far below the one at Pacific Grove in arrangement and in the scientific value of the objects displaed.

The Memorial Day address at San Diego was given by the Rev. Dr. W. A. Waterman, a Congregational minister of many years of service in the East and who came not long ago to California. We quote from an announcement: "Comrade W. A. Waterman, D. D., is a native of Massachusetts, and beginning with Antietam, he took part in nearly all the battles of the Army of the Potomac. He was color-bearer of his regiment, the Thirty-seventh Massachusetts Volunteer Infantry, in several engagements, and commanded his company after the wounding of the captain at the battle of Winchester, and was then made a lieutenant. He patroled New York City at the draft riots; was in the charge that raised Early's siege of Washington." Bowen's History of the Thirty-seventh Massachusetts Volunteers, in a paragraph concerning the last battle, at Petersburg, Virginia, in 1865, says: "A three-gun fort was the objective of the 37th, a strong work protected by a ditch. Company E led up the parapet commanded by Lieutenant Waterman. Corporal Richard Welsh and Private Ansel Cook being the first to spring inside, Corporal Welsh knocked down the rebel color-bearer and seized his flag, for which he subsequently received a medal of honor from Congress. Lieutenant W. A. Waterman was shot through the wrist as he gained the crest while cheering on his men, but his assailant was bayoneted the next moment by Corporal Patrick Kelley. The inmates surrendered—17 in number—Lieutenant W. taking them to the rear and then going to hospital. Company E was detailed to "hold the fort" and guns it had done so much toward winning."

AN UPWARD REACH.

Who Thou art I know not,
But these things I know;
Thou hast set the Pleiades
In a silver row;
Thou hast sent the trackless winds
Loose upon their way;
Thou hast reared a colored wall
'Twixt the night and day;
Thou hast made the flowers to blow
And the stars to shine,
Hid rare gems and richest ore
In the tunneled mine;
But, chief of all Thy wondrous works,
Supreme of all Thy plan,
Thou hast put an upward reach
In the heart of man.—H. H. Kemp.

Among the Churches.

CALIFORNIA.

San Francisco, Mission.—The Rev. Leslie Briggs of Santa Cruz will occupy the pulpit next Sunday in exchange with Mr. Laughton.

Oakland, Ward Memorial.—The Rev. E. Hoskins has had the pleasure since Easter of welcoming six persons into membership on confession.

Berkeley, First.—Mr. Miles went east on his vacation this week. Next Sunday morning Prof. Bade will occupy the pulpit. The other Sundays in June and July the Rev. George B. Hatch, a former pastor, will be in the pulpit.

Pasadena.—Seventeen persons were received into the Lake Avenue Congregational Church of Pasadena Sunday, June 8th. Sixteen on confession, and one by letter. Fifty-three have been received into the membrship of this since the first of January.

San Francisco, Bethlehem.—Communion was observed Sunday morning; six were received into membership, four men, one boy and a woman. This makes 58 additions in the last 18 months. At the communion service the church had the strange experience of using every communion cup. When the deacons returned there were just enough left for them. The full set has never been exhaustd in the history of the church before. The pastor, Rev. A. B. Snider, and family start for Oregon on their vacation this week. Rev. A. Drahms, of Hilo, will supply the pulpit during part of the time.

Angels Camp.—A measure of progress can be reported for Angels Camp. Four have been lately received into the church on confession, the result of patient endeavor, and four others give encouraging evidence of deepening interest in the things for which the church stands.—Mother's Day was an interesting occasion conducted by a mother, the pastor's wife, in his absence.—Children's day also had a large place in the thought of the children, a glad day with flowers and songs and recitations.. Five children were baptized and one boy seven years old received a Bible. The apportionment for Pub. society was nearly reached by nickels and dimes from the children. Great credit is due the pastor's wife also in the flourishing junior society which lately gave a temperance entertainment. The eleven boys representing the different trades gave cigarettes and whiskey a black eye. Nine girls representing the nine prohibition states so free from crime and poverty inspired all with the feeling and prayer that California might soon be free from the terrible curse of strong drink.—Mrs. Goodsell, upon leaving for Berkeley where her two younger children graduate from our high school, was presented with a purse containing sixteen dollars as an expression of appreciation from the ladies of the church.

WASHINGTON FRAGMENTS.

A new Congregational Church has been accepted into the Congregational fold—Lake City Church, 12 miles southwest of Tacoma, with 26 charter members. F. C. Geffney has been called to the pastorate of this Lake City church.

Two other new churches have been added—Port Columbia and Harper. Thus we add to our family of faith.

After 13 years of heroic service Dr. Ford has relinquished the pastorate of First Church of Tacoma. His master mind will be missed.

East Congregational Church of Tacoma is progressing in all departments. Last Sunday evening church was filled to hear a sacred concert given by an orchestra of 35 Indian girls. This was an unique sight as every girl was a real Indian. Dr. A. D. Shaw, the pastor, is ever on the watch for new ideas in order that no "empty benches" shall stare him in the face, with their unresponsiveness. Nothing is so depressing as too "much wood." Wood is a good thing but it does not inspire a preacher. The motto of Dr. Shaw and this church is, "by all means save some."

Plymouth Congregational Church of Tacoma is doing an excellent work among the young people. In fact an extraordinary work. We take our hats off to this church.

Pilgrim Church of Tacoma is making itself felt as a factor for the betterment of our city and the extension of our city.

The Rev. W. A. McMurray of Westlake, Idaho, has been ordained by the Eastern Washington Association.

THE TACOMA ASSOCIATION.

The Tacoma (Wash.) Association met at Aberdeen May 20 and 21. The following officers and Committees were elected: Moderator, Rev. A. D. Shaw, Ph.D., East Church, Tacoma; Registrar, Rev. H. M. Painier, Steilacoom, Delegates to National Council—Rev. R. H. Edmonds, Olympia; Hon. W. W. Wheeler, Tacoma; alternates—Rev. E. C. Wheeler, Pilgrim Church, Tacoma; Hon. W. W. Seymour, mayor of Tacoma. Home Missionary Committee—Rev. H. B. Hendley, Plymouth Church, Tacoma, one year; Rev. H. M. Painter, one year; Rev. Dr. A. D. Shaw, two years; Rev. E. C. Wheeler, three years. Business Committee—Rev. R. H. Edmonds, Rev. C. McDermoth, Aberdeen. Credential Committee, Rev. H. L. Mills, South Bend; Miss Pearl Stoltenberg, American Lake; Mrs. V. McMennamin, Tacoma. Resolution Committee—Rev. R. H. Edmonds, Rev. E. E. Reed, Doty; Mrs. A. Post, Tacoma. On Course of Study—Rev. H. B. Hendley, Rev. C. E. Wheeler, Rev. R. H. Edmonds. Evangelism Committee—Rev. A. D. Shaw, Ph.D.; Rev. A. P. Powelson, Ph. D., Tacoma; Mr. J. S. Ellsworth, Tacoma. Time of Meeting: The 3rd Tuesday in May. Place —Pilgrim Church, Tacoma; Preacher of Annual sermon, Rev. H. L. Mills; alternate—Rev. A. R. Dodd.

The Home.

VAN WINKLES OF TODAY.

The Van Winkle family by no means became extinct with the passing of "Rip." His descendants are today retarding progress and blocking the march of civilization with their sleepy acceptance of things as they are, and their lethargic indifference to things as they ought to be. If Rip Van Winkle had the numerous progeny with which tradition credits him, it is not difficult to account for the number of sleepy people—who drowse their way through life in this, his native land. His children probably married other children of Sleepy Hollow and handed down from generation to generation of their descendants Rip's appreciation of a restful atmosphere. For though physically active as a nation, is not a mental sleepiness amounting to positive torpor, expressed in an obstinate determination not to think, one of our besetting sins?

"Wide awake" and "up to date" may rightly describe the progressive few, but somnolence and stagnation properly qualify the mental state of a large majority, whom, taken collectively, one thinks of as members of the Van Winkle family. For example, the rich man of a modern Sleepy Hollow expressed an attitude of mind shared by Van Winkles there and everywhere when he refused to give money for the building of a new schoolhouse to replace an ancient structure so ill-ventilated and poorly equipped that it was positively scandalous, because the old one had been "good enough for him when he was a boy!" Was he not to all intents and purposes asleep? Asleep to his opportunities for social service, to all the progress in educational lines made during the present generation, by which his own children and those of poorer neighbors had the right to profit? Yet his conduct met with quite general approval; only the few questioned its wisdom. What always had been "good enough" was good enough for them also!

Sleepy Parents Alienate Children.

When this man's young son ran away from home to seek his fortune and a pretty daughter fled to the distant city, where she willingly took service as pastry cook in order to "keep awake and live," as she expressed it, this poor sleepy parent did not understand the reason Neither did the majority of his neighbors. They yawned in unison, "Well, I swan, who would have thought it!" and let the matter drop. In twenty years they may rouse themselves, discovering, as did the founder of the Van Winkle family, that the children have grown away from them and are gone past recall. But one doubts even this late awakening, for their somnolence is profound.

Think of the men and women who declare that "woman's sphere is the home" (meaning thereby merely four walls and a roof rather than the home spirit which should penetrate everywhere, lightening all labor); are they not also asleep to modern conditions, industrial and social? If factories, huge bakeshops and palatial department stores have in the process of evolution supplanted home weaving, baking, brewing, dressmaking, tailoring, are not women crowded, driven, forced into different vocations, or at least called upon to carry on the same occupations under widely different conditions? Of course! Everybody outside the Van Winkle family sees this.

It proves the contention that these Vans have been and are almost as numberless as the sands of the sea, when people keep right on talking about the "good old days" as though we ever could go back to them, "good" as they were in their time. When the car of progress goes bumping and scraping up a hill of difficulty, leading to some much needed reform, it is because the recumbent forms of countless Van Winkles are slumbering right in the middle of the road.

Perhaps a great leader of the people appears before us to advocate new mthods of advancement which would forward the true equality of humanity as a whole. The Van immediately have the nightmare, groaning in their waking dreams, "A demagogue! Put him down and out!" A genuine Van Winkle is always suspicious of innovations. The stock

family argument in favor of any line of conduct—social, political, religious—is, "I always have thought 'thus and so,' therefore I always will."

This strong spirit of conservatism often shows itself in trivial and amusing ways picturesquely illustrative of the Vans' trend of thought and action in graver matters. For years a promient Van Winkle in the country invariably breakfasted at a quarter past 6, because a defunct member of her family, in the preceding generation, had been obliged to break his morning fast betimes in order to catch an early train to his office in the city.

Van Winkles Slaves To Custom.

One Van's elder sister having died, the entire tea service was still memorially placed where it always had been when the elder sister poured tea and coffee for the family. The two surviving members continued to sit in their accustomed seats, which (happening to be at the farthest possible point from either cream or sugar) necessitated their pitching across the table whenever they wanted one or both, since no waitress was employed. Asked if the cream and sugar could not be put within more convenient range, the particular Van referred to replied with an air of pained perplexity, "Why, that is where they have always been."

It is not contended that such extreme examples of Van Winkleism on a material plane are illustrative of the conduct of every Van, because upon that plane many members of the family are sufficiently adaptable. The case cited, however, is far from being an isolated instance, and seems worth recording, since it is positively symbolic of the somnolent attitude of mind unrelentingly maintained by all the Vans. To them changes in the management of social affairs appear "frivolous"; industrially ever "for the worse"; politically, innovations are characterized as "dangerous"; while in the realm of religion and theology, change, growth, expansion are branded as "heretical, devastating, deadly."

To think that there are numberless Vans who believe that our Father often in Bible times guided his saints and prophets through the medium of dreams, visions and kindred spiritual manifestations, but who would brand a modern saint or sinner as "a hideous mystic," should he or she venture to assert that life problems are still solved and souls saved through special personal guidance in private prayer! "Except ye be as little children" has no direct modern application for a Van Winkle. We must not allow ourselves to be led trustingly along in new paths, under any inspiration whatsoever. We must lie down and snore peacefully each in his particular theological rut, until the last trump shall have been heard through all our dreams of used-to-be and we at last fall awake to the actual, the eternal, the new within the old.

How many are there among our acquaintances who really think broadly? How many of us could enumerate among personal friends more than a score of such bright spirits? Why is there so much spiritual stagnation and corruption social, political, religious, if we are not spiritually sleeping, however active upon a material plane?

Every Van of us needs a good shaking awake. We must be about our Father's business. No dulled vision ever accomplished anything for his kingdom, neither did any lethargic servitor ever know the full joy of the "good and faithful servant."—May Brown Loomis in The Continent.

THE PERIL OF QUICK COOKING.

In the city or country the best friend of the doctor is the housewife who economizes on fuel, labor and time by serving hastily-cooked foods to her family. Usually this woman is so joined to her idols that she openly pities her neighbors who are tied down to housework, but in the long run she is the one who needs the pity. She boasts that she can give the entire morning to sewing or cleaning, or some other task, and in twenty minutes get a good dinner for her family, and it really does taste good often. But the after-effects work havoc with her economy. Such women usually have more time for visiting, fancy-work, reading, music and sewing during the first days of their housekeeping, but later on they pay a heavy penalty for their leisure time. Unless a woman uses a fireless cooker, foods that can be prepared in fifteen minutes or half an hour are a menace to the health of the family.

Take fried potatoes, for example. Nothing could be better for an occasional meal than delicious browned potatoes fried in a small allowance of butter and fryings mixed, but for a steady diet they soon bring indigestion. And when children are entrusted with the hasty cooking, as is often the case, a great quantity of fat is used and the potatoes dumped in cold, making a combination that would ruin the stoutest stomach. Good baked potatoes, mashed potatoes, and potatoes boiled with meat, are far superior to fried ones, but all these take time, and the economical woman will not have them.

The other day a woman was getting one of her twenty-minute dinners, and this is the way she went to work. She put several tablespoonfuls of lard in a frying-pan and, before it was hot, she turned in a half-gallon of krout. Then she dashed at the potatoes and peeled them, cutting them in thick slices. They had been previously boiled, so they were placed in a frying-pan with butter and fryings mixed. Then she cut the meat from the shoulder of a pig and fried that, having the top of the stove very hot and everything frying its best at once. The coffee was made by pouring boiling water on ground coffee, and while everything was cooking she set the table. The dessert was cold pie, made the day before, and she really did have everything ready in less than half an hour, to her great satisfaction. She is young and enthusiastic about her "system," but her friends wonder how long her family can stand such a diet day in and day out. The krout was barely warmed through, and the potatoes were anything but appetizing, but the whole thing was over within a very short time, and that was her aim.

Oatmeal cooked fifteen or twenty minutes is slow poison for the system, and every sort of undone cereal works havoc with the alimentary canal. Long, slow boiling is absolutely necessary to make cereals wholesome, and this rule applies to meats and vegetables as well. To be sure, fried ham is delicious, and no family should be cheated out of its portion of this good meat, but for a general diet, roast or boiled meats are much wholesome. Pie in moderation is all right on the farmer's table, but when the economical housekeeper makes up a batch of eight or ten pies to save labor and fuel, and puts them on day after day until they are eaten, she certainly is helping the doctor. Many women would hold up their hands in horror at the idea of baking only one or two pies and eating them up the day they are baked, or providing only a few doughnuts at a time to in-

sure their freshness, but it is really economy to be careful of the diet.

Everbody knows that long, slow cooking improves such vegetables as beans, parsnips, cabbage, turnips, and many other good things of the garden, but even those who agree with this declare that they have no time to waste on long cooking. One of my neighbors used to begin baking beans at ten in the morning and serve them for dinner at twelve, and her dried corn was cooked in ten minutes. She liked to be "free from housework," she said, and she certainly was, but the whole family suffered the pangs of indigestion. Her soups were all made in an hour or so, and her bread baked slap-dash to get it out of the oven quickly. Everything was rushed to the stove and off again, and she never would be convinced that her way was not perfect. Especially do children suffer when things are underdone, and their thin, little bodies are literally starved for proper nourishment. Growing boys and girls require plenty of wholesome food, and fried things are very injurious to their health and future usefulness. If any woman wants to have a healthy family, and one that will give her little trouble and anxiety and few sleepless nights, let her look well to the ways of preparing food, for she should be a better friend to her own than to the doctor. Even if it does seem to waste fuel, the things that require long cooking should get it, for fuel is always cheaper than medicines, and a sound body is the greatest legacy any parents can give to their children.—Ex.

For The Children.

THE FIRM OF BROWNING AND CUMBERLIDGE.

Chester Cumberlidge was watching the farmer dump the wood into his mother's cellar window when Ted Browning came up the street.

"Hullo! I see you're hard at work," laughed Ted, running across the grass to his friend's side.

"I shall be tomorow about this time," returned Chester, with a scowl "Just think," he drawled, "I've got all that wood to pile up, and there's another cord coming! Don't you pity me?"

"If I did, I'd have to pity myself more," laughed Ted, "for I shall have to tackle three cords next week."

"Whew! Don't you hate it?

"M—no," responded Ted, slowly. "Of course there are things I prefer to piling up wood; but I get a good deal of fun out of that."

"Fun!" ejaculated Chester, "I'd like to see where it comes in! Not the next morning, when your big pile tumbles down, and you have to go to work to do it all over again!"

"But mine never tumbles down," chuckled Ted; "it knows better. I guess you don't put the big part of the sticks front side, do you? That makes the pile slant back, against the wall, and it can't fall down if it wants to."

"I don't know how I do it—any old way to get it up!" laughed Chester. "I only know it 'most always tumbles over about as fast as I can pile it. I should let the whole business go just where it is dumped; but Mother likes it all shipshape."

"So does my mother," returned Ted. "And I put the short, chubby sticks at one end, and the long sticks at the other, or else I make two piles. She says it's handier for her that way."

"Must be an awful bother," commented Chester.

"Oh, no, it isn't! I like to do it so—I guess that's where part of the fun comes in. Then I have a box where I throw all the bark and bits that will do for kindling."

"Whew! how systematic you are!" cried Chester.

Ted laughed. "It's the easiest way in the end. Then, you see, when I go down cellar after wood, I know just where to get what Mother wants; I don't have to hunt around after it."

"There's something in that," nodded Chester.

"Say," proposed Ted, "if you'd like me to, I'll come round tomorrow and help you pile up; then you'll see just how I do it, and you won't have any more tumbled-down wood."

So it was arranged, and the next afternoon Chester began his work with more zest than he had ever before experienced with a big heap of wood before him.

It was astonishing to him how fast that heap diminished, and how the long pile grew. Four hands can do so much more work than two. Ted took the short sticks and Chester the long, each tossing to the other what belonged to his end.

"I declare," exclaimed Chester, "this is fun!" Then his face sobered. "I didn't think! You're doing half of this piling, and I'm letting you! Now you just stop and rest, and I'll finish."

"Oh, come on!" cried Ted. "I shall feel cheated if you don't let me finish."

"All right!" was the laughing retort. "But I shall come over to your house next week and help you with your wood."

And the promise was kept. What was surprising too, Chester found himself actually enjoying the work.

"Isn't that a dandy pile?" he exclaimed, standing off and surveying his labor with pride. "To think how many times my wood has tumbled down!—and would be tumbling yet," he added, "if it hadn't been for you."

"I think we'd better go into the wood-piling business," laughed Ted; but he did not dream of how near the truth his chance remark came.

The boys were coming from school one afternoon, when they passed Mr. Buckingham's house, a fine place with handsome grounds. A farmer's wagon, half-filled with wood, was in front, and the man was carrying his load into the cellar. Mr. Buckingham came out and accosted him on one of his return trips.

"Can you stay and pile that up for me?" the boys heard him say.

"Can't, nohow," was the emphatic answer. "Got to git home"—and the rest was lost to the ears that were listening.

"Say we go back and get the job!" proposed Ted.

"All right, if you'll make the bargain," agreed Chester.

"What 'Ill you do it for?" asked the gentleman.

"Twenty cents an hour, apiece," was the prompt reply.

"And fool around most of the time," was the twinkling comment.

"We'll give you liberty to pop in on us any minute and find out," smiled Ted.

"All right—go to work! I'll show you where I want it," and he led the way around the house.

The work was done so speedily and so well, that Mr. Buckingham had only praise for his young laborers, and they were so elated at their success that they obtained several other jobs at wood-piling.

It was after one of their days of joint work, that Chester,

on an errand for his mother, suddenly came upon his friend carrying some wood into the side yard of a little house on a shabby street.

"Gee!" he ejaculated, stopping short.

Ted looked embarrassed, grew red, and laugh.

Chester did not feel like laughing. With a troubled face, he was about to pass on, when Ted caught his sleeve.

"See here," he began. "Stop thinking ugly things of me! I knew if I asked you you'd do it any way, and I didn't think you'd want to."

"Why not?" broke in Chester. "I though we were partners."

"So we are; but, of course, this job hasn't any money in it"—

"Oh!" put in Chester, under his breath.

Ted flushed a deeper red, and faced the other squarely. "You didn't s'pose I was trying to get jobs away from you, did you?" he flashed.

"Why—why," stammered Chester. "I didn't know what to think."

'Well, I'm glad I can explain matters," said Ted with dignity. "Captain Holabird was trying to put in his wood, lame as he is, and I just sent him into the house, and told him I'd finish it—that was two days ago. Then this afternoon he had another load come, and—I did think of telling you about it; but I didn't suppose you'd"—

"Want to help anybody!" finished Chester, with a bit of sarcasm in his tone.

"Oh chuck it!" pleaded Ted. "You can't pile up the other," he went on in a businesslike tone, "because it's all done; but if you want to help with this"—

"I do, sure!" cried Chester. "Say, I've got to run down to the store to order some things for mother; but I'll be back in a jiffy, and don't you dare to hurry while I'm gone!"

Captain Holabird's was not the only wood that was handled for love by the firm of Browning and Cumberlidge. A poor little old dressmaker, a struggling young mother, and a convalescent laborer could all testify to the hearty and substantial good will of the youthful woodpilers. Moreover their reputation as skilled and faithful workmen so increased that their pockets were never empty of the coins for which all boys find plenty of use.—Emma C. Dowd.

I WOULDN'T FRET.

Dear little lad, with flashing eyes,
And soft cheeks where the swift red flies,
Some one has grieved you, dear; I know
Just how it hurts; words can hurt so!
But, listen, laddie—don't you hear
The old clock ticking loud and clear?
It says, "Dear heart, let us forget—
I wouldn't fret, I wouldn't fret!"

Why, little girlie, what's gone wrong?
My song-bird's drooping, hushed her song.
The world has used you ill, you say?
Ah, sweetheart, that is just the way.
It doesn't mean to be unkind,
So, little lassie, never mind;
The old clock ticks, "Forget, forget,
I wouldn't fret, I wouldn't fret!"

—Florence Jones.

POMONA COLLEGE

CLAREMONT, CALIFORNIA.

A Christian College of High Standards and Fine Equipment, in an Ideal Location.

For catalogue and illustrated pamphlet Address, THE SECRETARY.

Free Kindergarten Normal School
of the
Golden Gate Kindergarten Association
Accredited by the State Board of Education.
Miss Virginia Fitch, President.
Miss Anna M. Stovall, Principal.
Address: 560 Union St.
San Francisco, Cal.
Telephone Douglas 4143

MILLS COLLEGE

Only Woman's College on Pacific Coast.

Suburbs of Oakland, California.

Full collegiate courses leading to degrees. Entrance and graduation requirements equivalent to those of Stanford and University of California. Students fitted to teach regular lines of academic work and Home Economics. Special advantages offered in music, art and library study. Well-equipped laboratories, modern gymnasium. Provision for out-door life and amusements. Christian influences, non-sectarian. Courses so arranged that students may enter either semester. Semesters open in August and January. President Luel'a Clay Carson, A.M., Litt.D., LL.D. For catalogue address Registrar, Mills College P. O., California.

Camp Curry
OPENS MAY 1st
Circulars in All Railroad Offices and Peck Judah Cabinets
Camp Curry Excursions
ROOM 272, MONADNOCK BUILDING, SAN FRANCISCO
Telephone Douglas 3852, or after 6 p. m., Franklin 1767
or address
DAVID A. CURRY, CAMP CURRY, CALIF.

Pacific Theological Seminary

—Located at—
Berkeley.

Seat of the University of California. Curriculum modern, thorough, practical. Valuable University advantages free. Open to qualified students of any denomination. Location and climate unexcelled. Expenses low. Next year opens August 19, 1913. Address President, C. S. Nash, D. D.